STUDIES IN GREEK NOUN-FORMATION

Based in part upon material collected by the late A. W. Stratton.[1]

DENTAL TERMINATIONS II. 1

WORDS IN -ᾱs, αντος[2]

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Words in -ᾱs, -αντος[2] comprise a small group of verbal adjectives formed with -ντ- or -τ-, a few substantives of miscellaneous character, and a considerable number of proper names, personal, geographical, and ethnic.

1. *Words formed with -ντ-.*—The clearest examples are from dissyllabic bases, either in a dissyllabic form, as ἀνδροδάμας, etc., from -δαμα-ντ (cf. ἐδάμασα, πανδαμάτωρ), ἀκάμας from -καμα-ντ- (cf. κάματος), τάλας from ταλα-ντ-[3] (cf. ἐτάλασσα, ταλαεργός), or in a monosyllabic form, as πολύτλας, ἄτλας, from -τλα-ντ-, this from τλᾱ- (cf. ἔτλην) with the regular vowel shortening before ντ.

The suffix is that which has its principal seat in the active participles, but which also occurs, in Greek and elsewhere, in words detached from the regular verbal system, as ὀδούς, ὀδόντος, Lat. *dēns, dentis*, or γέρων, Skt. *jarant-*. The passive force which must be assumed for ἀδάμας as applied to a hard metal ('unconquered'), and likewise for the (earlier) proper name 'Αδάμας, is noteworthy. But the active force would be less insistently felt in this type than in the regular participles, and ἀκάμας, properly intransitive 'untiring' but equivalent to 'unwearied,' may have been a special factor in

[1] Cf. Introductory Note, *CP.* 5. 323 ff.

[2] Exclusive of aorist and other participles belonging to the regular verb-system, and also of contracted forms of -αεις, -αεντος.

[3] The stem ταλαντ-, usually replaced by ταλαν-, is attested by Choeroboscus 1. 268. 33, quoting from Hipponax (τάλαντι) and Callimachus (αἰνοτάλαντα). Hom. τάλαντα 'scales' is a neuter plural of this stem, to which was formed later the o-stem singular τάλαντον. Cf. Kretschmer, *Glotta* 3. 266 ff., Solmsen *IF.* 31. 497 ff.

An uncertain example of this type is εὐρυκόας Hesych., beside εὐρυκόων. If correct, it presumably has ντ-inflection and points to -κοϝα-ντ-. Cf. ἐκόαμες Hesych.

the use of ἀδάμας. Note also the coexistence of active and passive meaning in the verbal adjectives formed with -τ-, as -βλης (*CP*. 12. 174).

The pronoun πᾶς, stem παντ-, is, according to its most probable explanation (Brugmann, *Totalität* 61), a similar formation from IE. k̑wā- 'swell' (Skt. çvā-, Gr. κύω), the semantic development being from 'swelling, swollen' to 'full, whole.' Besides the well-known intensive compounds ἅπας, σύμπας, πρόπας, we find also Boeot. ἔμπας, *IG*. 7. 2712. 19, and Cret. ἐπίπας, *SGDI*. 4983, 5026, 5039. With the latter compare also ἀνάπας, i.e. ἀνά-πας, *Anth. P*. 7. 343.

2. *Words formed with* -τ-.—The stem of ὑπερκύδας is to be analyzed as κυδαν-τ-, formed from the verb-stem of κυδαίνω with the same -τ- which is in Greek most commonly added to root-forms ending in ᾱ, η, or ω, as in προβλής, etc. (*CP*. 12. 174). Words of this type may have active or passive force, and ὑπερκύδας, in the passages of Homer and Hesiod where it occurs, is not passive ('exceeding renowned,' *L. & S*.), but active 'boasting,' cf. Brugmann, *IF*. 11. 291 ff. The same stem appears in Κύδας, Cret. Κύδανς, and examples of the same formation are seen in other proper names, as Κέρδας (κερδαίνω), Ὀνόμας (ὀνομαίνω), Περίφας (φαίνω), etc. So possibly Γίγας, rarely appellative γίγας, from a *γιγαίνω related to γίγνομαι, but the name may well be of non-Greek origin. γίγγρας, if it has ντ-inflection,[1] is from γιγγραίνω implied by γιγγραντά.

3. *Miscellaneous substantives*.—Under this head are grouped a series of words the analysis of which requires discussion for each individual case, though some of them are attributable to one of the two foregoing types.

ἱμάς is related to OE. sīma 'band, rope,' Skt. sīman- 'part in the hair, boundary,' for which *ἵμων (cf. ἱμονιά) is the equivalent to be expected in Greek. Brugmann, *IF*. 11. 293 ff., assumes a derivative *ἱμαίνω 'provide with a band, fasten,' whence ἱμαν-τ- (like κυδαν-τ- from κυδαίνω), which then like many other agent-nouns was applied to a material object (cf. Eng. *fastener*), so that

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[1] The evidence rests solely on the passage of Amphis quoted in Ath. 175, where Kaibel now reads τὸν γίγγραν γε (MS γίγγραντε), while Meineke, *Fr. Com. Gr.*, following Dindorf, reads τὸν γίγγραντα.

it came to have the same meaning as, and displaced the original noun from which the assumed *ἱμαίνω was formed. Instead of following this available but circuitous route, one must prefer, if possible, to see in ἱμαντ- a simple extension of the original *n*-stem noun (cf. χάριτ- beside χάρι-, Skt. *harit-* beside *hari-*, and *sīmanta-* beside *sīman-*). The obvious difficulty, namely that from an inherited by-form with *t*-extension one would get *ἱμοντ- or *ἱματ-, may be overcome by assuming a prehistoric but specifically Greek extension on the basis of an antevocalic weak form *ἱμαν- (e.g., gen. sg. *ἱμανος).

ἀνδριάς, obviously derived from ἀνήρ and no doubt first applied only to figures of men, is explained by Brugmann, *loc. cit.*, through the medium of an *ἀνδριαίνω 'have the characteristics of man,' whence ἀνδριαν-τ- 'that which represents man.' In the absence of any trace of such a verb or of any *n*-stem to make its existence especially probable (though of course verbs in -αινω from other than *n*-stems are plentiful enough), one can have no confidence that this is the particular missing link needed. What one looks for, but fails to find in the extant material, is some noun in -(ι)ας, -(ι)αντος containing the notion of 'shape, figure,' after the analogy of which ἀνδριάς could be formed directly from ἀνήρ.

ὀκρίβας, κιλλίβας, λυκάβας, ἁλίβας.—These rare and difficult words have the appearance of belonging together, and for the first three derivation from βαίνω is commonly assumed. ὀκρίβας is a technical term for (1) a platform from which actors declaimed,[1] (2) the buskin with very thick soles worn by actors to increase the stature,[2] (3) the painter's easel,[3] (4) some part of a chariot,[4] and other kinds of supports or "risers."[5] For all these uses the old derivation from ὄκρις and βαίνω is satisfactory. Only ὀκρι- represents an adjective, originally 'sharp, pointed' (cf. ἀκρός, Lat.

[1] Plat. *Symp.* 194b: ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν. Schol. ὀκρίβαντα· τὸ λογεῖον ἐφ' οὗ οἱ τραγῳδοὶ ἠγωνίζοντο. τινὲς δὲ κιλλίβαντα τρισκελῆ φασιν, ἐφ' οὗ ἵσταντο οἱ ὑποκριταί.

[2] Philostr. *vit. Apoll.* 5. 9; 6. 10; *vit. Sophist.* 1. 9. Themist. *Orat.* 316d; *Et. Mag. s.v.*; Hesych. ὀκρίβαντας· ἐμβάτας·

[3] Poll. 7. 129; 10. 163.

[4] Phot., Suid., Hesych.: ὀκρίβας· σχῆμα (or ὄχημα) ἡνιόχου. Obscure.

[5] Cf. Suid. καὶ τὰ ὑπερείσματα τῶν ξυλίνων θεάτρων.

ācer, etc.), whence 'projecting, high, raised,' and the question arises whether -βαντ- is to be analyzed as -βα-ντ- from βᾶ- of ἔβην, or as -βαν-τ- from βαν- of βαίνω. The latter is to be preferred, since the suffix *t* occurs in nouns of action (cf. δαίς, Skt. *stut-* 'praise') as well as in those of agency, and the transfer from action to place would be parallel to that seen in βῆμα and βάσις.

κιλλίβας is likewise a technical term for various kinds of stands and supports, e.g., a stand for shields,[1] table-base or three-legged table,[2] part of a chariot-frame,[3] supports for a platform,[4] part of an engine of war,[5] and a painter's easel.[6] It is derived from κίλλος 'ass,'[7] which might without change in form be used for a stand or support, like Eng. *horse, easel* = Ger. *Esel*, Ger. *Bock*, or, in a diminutive form, Fr. *chevalet*. From both the formal and semantic point of view, κιλλίβας is best understood, not as the result of independent composition, but as formed from κίλλος, in its transferred sense, on the analogy of ὀκρίβας, which is so closely allied in meaning.

λυκάβας in Hom. *Od.* 14. 161 = 19. 306 denotes a fixed period of time, presumably 'year,'[8] as it was certainly understood by the late writers[9] who used the word in imitation of Homer. The most reasonable analysis, despite objections and rival suggestions,[10] is λυκα-βαντ- 'light-course.' The second element is -βαν-τ as a noun of action (see above), and the first contains the weak grade of

[1] Aristoph. *Ach.* 1122, κιλλίβαντες ἀσπίδος.

[2] Schol. Aristoph., *loc. cit.*; Hesych.

[3] Poll. 1. 143.

[4] Athen. 208c.

[5] Bito *de Mach.* 110, 111 (= Wescher, *Poliorcétique des Grecs*, 58, 59).

[6] Poll. 7. 129; 10. 163.

[7] Hesych. *s.v.* Poll. 7. 56.

[8] Stengel, *Hermes* 18. 304 ff., argues that the meaning in Homer is not 'year' but 'month.'

[9] Ap. Rh., Bion, late metrical inscriptions, and coins. See *L. & S.*

[10] Johansson, *Beitr. z. gr. Sprachkunde* 16 ff., objects that -βαντ- "kann unmöglich 'gang' bedeuten" and could only have participial force (but see above), and analyzes λυκ-α-β-αντ- with a succession of suffixes. Fick, *Gött. Gel. Anz.* 1894, 240, followed by Bechtel, *Lexilogus* 218, analyzes λυκ-άβας, referring to Hesychius' gloss ἄβα· τροχός (τρόχος). But if Fick's further identification of ἄβα with late Lac. ὠβά and the corresponding gloss ὠγή· κώμη, in which β and γ stand for ϝ, is accepted, it can have nothing to do with a Homeric λυκάβας.

λευκ- in λευκός, etc. (cf. ἀμφιλύκη, etc.), with ἄ, which is paralleled in
'Ἀλκᾰ́-θοος, Hom. θυρᾱωρός.

ἀλίβας is a rare expression for 'corpse,' also used for 'vinegar'
('dead wine').[1] The popular etymology of the ancients (cf. the
quotations from Plutarch) is hardly the true one, and takes no
account of the ντ-inflection. The probable analysis is ἀλι-βαντ-,
even though the first element may remain obscure. The supposed
evidence for initial long vowel (L. & S., cf. Lobeck, Prol. 289) is
illusory (cf. Schneider, Callim. 2. 253). Without such specific
evidence, or any reason to suppose the word is not Attic-Ionic,
short a is more probable, and this is implied by the ancient popu-
lar etymology. The latter also supports the traditional smooth
breathing, although a rival etymology is given in Et. Mag.:
ἀλιβάντας· τοὺς ἐν θαλάσσῃ τελευτήσαντας. On the whole perhaps
the most plausible connection is with ἠλίβατος in the sense of
'deep, abysmal' (ἄντρῳ ἐν ἠλιβάτῳ, etc.), as suggested by Adam,
Republic of Plato 1. 132. Only we should not assume ἀλι-=ἠλι-,
but ἀλι- beside ἠλι-, with vowel gradation.

ἐλέφας, in Homer, Hesiod, Pindar used only in the sense of
'ivory,' from Herodotus on for the 'elephant,' is believed to contain
an element which is seen also in Latin ebur and which in both cases
is borrowed from Egyptian or Semitic (cf. Egypt. āb 'ivory,' etc.
See Schrader Reallexicon 180, and for the preceding ἐλ- the sug-
gestion of Osthoff, Parerga 281). There is nothing in the foreign origin
to explain the stem in -αντ-, which must be due to the analogy of some
Greek word, very likely ἀδάμας, which the ivory rivaled in hardness.

The Sicilian coin-names διξᾶς, τριᾶς, τριξᾶς, τετρᾶς, ἑξᾶς,[2] are
formed on the model of Italic denominations of the type represented

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[1] Plat. Rep. 387c: οὐκοῦν ἔτι καὶ τὰ περὶ ταῦτα ὀνόματα πάντα τὰ δεινά τε καὶ
φοβερὰ ἀποβλητέα, κωκυτούς τε καὶ στύγας καὶ ἐνέρους καὶ ἀλίβαντας, καὶ ἄλλα ὅσα
τούτου τοῦ τύπου ὀνομαζόμενα φρίττειν δὴ ποιεῖ πάντας τοὺς ἀκούοντας.

Plut. Mor. 736a: ὁ δ' ἀλίβας καὶ ὁ σκελετὸς ἐπὶ τοῖς νεκροῖς λέγονται, λοιδορου-
μένης τῷ ὀνόματι τῆς ξηρότητος. Ibid., 956a: ἀμέλει τοὺς ἀποθανόντας 'ἀλίβαντας'
καλοῦσιν ὡς ἐνδεεῖς 'λιβάδος' τουτέστιν ὑγρότητος.

Callim. fr. 88: ἔβηξαν οἷον ἀλίβαντα πίνοντες (=οἱ ἀλίβαντα πίνοντες. Cf
Schneider, Callim. 2. 253).

Orion 30. 15 (says word occurs in Hipponax); Suidas; Et. Mag.; Eust
1237. 22, 1679. 33; Schol. Aristoph. Frogs 194; Hdn. 2. 656. 5.

[2] Poll. 4. 174–5 and 9. 81, in both cases quoting from Aristotle. 4. 174–5. οἱ
Σικελιῶται τοὺς μὲν δύο χαλκοῦς διξᾶντα (MSS διζαντα, διξαντα, ἑξαντα. Bethe adopts

by Lat. *quadrans*, *sextans*, etc. This is so clearly in accord with other evidence of the early introduction in Sicily of an Italic coinage system (cf. νοῦμμος, οὐγκία, and λίτρα from *lībrā, whence Lat. *lībra*), that independent derivation of τετρᾶς from *τετρα-ϝεντ- (Brugmann-Thumb 235) is most unlikely.

πελεκᾶς 'woodpecker' has ντ-inflection, after the analogy of participles, in Aristoph. *Birds* (πελεκᾶντι 889, πελεκᾶντες 1155; cf. partic. πελεκώντων 1157). The word belongs properly with other bird-names, ἐλεᾶς, ἐλασᾶς, βασκᾶς, etc. (dat. sg. ἐλεᾷ, etc., *Birds* 885), and so to the colloquial type of nicknames like φαγᾶς, τρεσᾶς, χεσᾶς, etc., which are not ντ-stems (χεσᾶς, χεσᾶντος in *L. & S.* is an error).

πάλλας, πάλλαντος 'νεος,' attested only by Eustathius (84. 42, 1419. 50, 1742. 37), is if genuine a variant form of πάλλαξ (cf. Mod. Gr. παλληκάρι 'young fellow, warrior').

4. *Personal names.*—The largest distinct group consists of the compounds in -δάμας. Several of these are most familiar as names of legendary heroes, namely the Homeric 'Α-, 'Αμφι-, Εὐρυ-, 'Ιππο-, Λαο-, Πουλυ-, Χερσι-δάμας. But these, all but the last, occur also, with many others, in all over 35, as historical names. Only a few of these, as 'Ιππο-, Λαο- (Λα-, Λεω-, Λεο-), Πολυ- (Πουλυ-) δάμας, are at all common, but examples of the type are widely distributed.[1] On the other hand, the compound names in -φας (-φαν-τ-, from

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the first, which is inexplicable) καλοῦσι, τὸν δ' ἕνα οὐγκίαν, τοὺς δὲ τρεῖς τριᾶντα. 9. 81. καὶ διξᾶντα, ὅπερ ἐστὶ δύο χαλκοῖ, καὶ τριξᾶντα, ὅπερ τρεῖς. The same coin is called τριᾶς in the first passage, τριξᾶς in the second. The latter is formed like διξᾶς (cf. διξός, τριξός = δισσός, τρισσός). The former occurs in Hesych. τριᾶντος πόρνη· λαμβάνουσα τριᾶντα δ ἐστὶ λεπτὰ εἴκοσι. τετρᾶς Hesych. (coin and 'quadrant,' in latter sense also Vitruv.). ἐξᾶς Hesych. and Hdn. 1. 54. 17 (where the accentuation ἐξᾶς is prescribed).

[1] Miss Macurdy, *JHS.* 39. 64, comments on the overwhelmingly Trojan character of the Homeric names in -δάμας, with the exception of 'Αμφιδάμας, and quotes similar names of Dardanians, Thracians, and Thessalians, as part of the evidence of "coincidence between the typical Trojan names and those which are found most commonly in the ruling tribes of the northern part of the Balkan peninsula." The general thesis is of great interest and importance, and some of the evidence may not be illusory. But in this case (and likewise for the names beginning with Λαο-) I can see no ground for asserting that the names were especially characteristic of the northern regions. For in the historical period names in -δάμας, only a few of which, as Πουλυδάμας in this form, are clearly due to epic influence, are quotable from all parts of the Greek world, from Thessaly to Laconia, from Corcyra to Crete and Rhodes.

φαίνω, above, p. 52) are legendary only, at least Περίφας, Ἔκφας, Ὑπέρφας, and probably also Πολύφας on a Corinthian vase (SGDI. 3126). Likewise Ἄτλας, Ἀκάμας. Of the numerous uncompounded names like Αἴας, Βίας, Θόας, Φείδας, etc., the great majority are legendary or foreign.

Names which are derived from quotable verbs in -αινω, like Περίφας, etc., are: Δείμας, Ἐρίβας (βαίνω; cf. Ἐρί-τιμος, etc.), Κύδας, Κέρδας, Κάλχας, Οἴδας, Ὀνόμας, Πείρας. For Πρόφρας one may safely assume a *προφραίνω like εὐφραίνω, and for some others actual verbs in -αινω may have once existed. But, the type once started, such names were formed from other verbs, and from nouns, adjectives, or even adverbs, e.g., Φείδας (φείδομαι), Βίας (βία), Θόας (θοός), Εὔας, epithet of Dionysus (εὐαί).[1] A few names are merely back-formations from place-names with ντ or ν, e.g., Ἄρας, Τεύθρας, reputed founders of Ἀραντία, Τευθρανία. Ζάς, Ζάντος, Hdn. 2.635.26, etc., is the late hyper-Doric form of Ζής, Ζεύς, with ντ-inflection supplied, probably by the grammarians only, after the analogy of other names in -ας, -αντος.

Apart from the names in -δάμας, only about a dozen in -ας, -αντος are quotable as names of Greeks in the historical period. Κύδανς (see above, p. 52) and Ἐνίπας (cf. ἐνιπή, ἐνίπτω) are common names in Crete (SGDI. IV, pp. 1179, 1184), where also once Βάλλας (Ἀρχ. Ἐφ. 1908, 230; nom. only, but Hdn. 2. 652. 34 gives gen. Βάλλαντος). There are a few scattered examples of Θόας, from Boeotia (IG. 7. 1092), Laconia (IG. 5. 1. 20 B 4), Aetolia (SGDI. 1730), Termessus (CIG. 4363, 4366t). Further, a Delphian Ἐρίβας (SGDI. 2757. 3; see above), a Spartan Ὀνόμας (Arr. An. 3. 24. 4), a Macedonian Κάλλας (Diod. 17. 7. 17, etc.), and Δύμας, Βρύας, Ἀθάμας in a list of "known Pythagoreans" (Iambl. vit. Pyth. 36). Ἐλέφας occurs as a personal name (cf. Λέων, Δράκων, etc.) in IG. 4. 1484. 102, IG. 5. 1. 699, BCH. 29. 102, No. 3 (cf. also Polyb. 18. 24. 2).

Ἀρκέσας is a well-attested Athenian name (cf. Kirchner, Att. Prosop. Nos. 2206–8; cf. also Ἀρκέσασα IG. 2. 3510), and is clearly

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[1] It is possible that some of these legendary names in -ας, -αντος are hypocoristic forms of compound names, as assumed by Fick-Bechtel 374. But this is not obviously true of any, and most of them certainly belong to the category of originally simple names.

based on the aorist participle, as is 'Αρκέων, a common Delian name, on the present participle of the same verb. Hence, while this type is rare compared with 'Αρκέων, Θαρρύνων, 'Ελπίζων, and the many others based on present participles, there is no need to regard 'Ονομάσας, Lys. 27. 4, as corrupt, as affirmed by Thalheim. Another example is Τελέσας, which is now quotable, IG. 4. 965, without recourse to the disputed Τελέσαντα τὸν ῥήτορα Ath. 220b (so Meineke after Casaubon. Kaibel assumes a corruption). 'Απέσας, the name of a mountain near Nemea, and of its eponymous hero, the latter written 'Αφέσας in St. Byz., has every appearance of being a similar formation, although the derivation from ἀφέσας, as in St. Byz., ignores the π (local psilosis not impossible) and leaves the semantic. relation a series of guesses.

5. *Ethnica.*—These are nearly all names of foreign tribes, as the African 'Ατάραντες, Γαράμαντες, Βύζαντες (of which Γύζαντες, Ζύγαντες are probably corruptions), Celtic Βρίγαντες, Τρινόαντες, Italic Πικίαντες, Πευκετίαντες, Illyrian "Αμαντες, Thracian "Αβαντες, 'Οδόμαντες, and the aboriginal 'Ύαντες of Boeotia. Likewise of foreign source is the group-name Κορύβαντες, Κύρβαντες, and perhaps also Γίγαντες. But 'Αφείδαντες, name of a phyle in Tegea, is clearly Greek, from the legendary 'Αφείδας.

6. *Place-names.*—A few of those listed are names of places in foreign lands, as "Αβας, Γαλάβρας, 'Ελέφας, Κώφας, 'Ρήβας, Σάλγας, Τεύθρας, or mythical, as 'Αλύβας (probably 'Silvertown,' cf. Wackernagel, *Sprachl. Unters. zu Homer* 251) and 'Αλίβας. Even most of those which belong to Greek-speaking territory are without clear etymological connection and very probably of pre-Greek origin, as the famous 'Ακράγας and Τάρας (Κάρας, Λάρας Hdn. 2. 654. 15 also place-names?), the ancient Boeotian Γλίσας,[1] the Attic deme Τείθρας,[2] the stream 'Ακίδας in Triphylia, and the insignificant towns Κύφας, Τρύχας, Πράς, Βάβρας, 'Ακύφας.[3]

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[1] Also accented Γλισᾶς, but cf. Hdn. 1. 50. 18. For Πράς, not Πρᾶς, cf. Hdn. 1. 399. 16. On the other hand, not Πέτρας (Ptol.), but Πετρᾶς, belonging with Hom. πετρήεις.

[2] Τίθρας St. Byz., but Attic inscriptions have regularly Τειθράσιοι.

[3] 'Αρύας Erastosthenes ap. Hdn. 2. 650. 10 is another place-name, of unknown locality.

Ἀκάμας, Ἀπέσας, Ἄτλας, Μίμας, Φόρβας are identical with the names of legendary heroes. Κάλλας, a stream in Euboea, is presumably connected with κάλλος. Ἀστράβας, a locality near Delphi (*CIG.* 1117 A 14), may be connected with ἀστράβη 'saddle' (so Pape). Λιθάμας, a locality mentioned in an inscription defining the boundaries of certain Arcadian towns (*Mnemos.* 42. 332), was perhaps so called from a kind of stone found there, and I will not suppress my fancy that the name rests on a blend of λίθος and ἀδάμας.

7. *Metaplastic forms.*—Some words in -ας, -αντος, mostly proper names, show forms of the masculine ā-stems, owing to the common nominative in -ᾱς. Thus acc. λεοντοδάμαν Pind. *Dith. fr.* 11. 584, Ἀνδροδάμαν Paus. 2. 12. 6, Σωδάμαν Paus. 6. 4. 9, gen. Ἀδάμα *IG.* 4. 729. 9, Καρτιδάμα *IG.* 12. 3. 324. 9, etc. (frequent, beside Καρτιδάμαντος), dat. Καρταιδάμαι, *SGDI.* 5016. 23, acc. λυκάβαν *IG.* 12. 2. 129. 8, Αἰάν and Θόαν quoted from Alcaeus and Hesiod (Hdn. 2. 649. 30), gen. Θόα *SGDI.* 1730, voc. Πουλυδάμα Hom. *Il.* 12. 231, etc., Λαοδάμα *Od.* 8. 141. 153, Χαρίδα Callim. *ep.* 15 (if really ντ-stem, as Hdn. 2. 652. 1). Conversely a few names which are usually inflected as ā-stems show also ντ-forms, as Ἀμύκλας (ντ- Hdn. 2. 653. 12), Ἴδας (ντ- *Et. M.*). Some foreign names follow indifferently the ā- or the ντ-inflection, e.g., Μαρικᾶς (Hdn. 2. 657. 20), Φθάς, Ῥήβας.

WORD-LIST

Proper names which are to be found in Pape's *Wörterbuch der griechischen Eigennamen* are cited without references.

The ethnica are given in the plural form, for convenience in distinguishing them, even when the singular is in use. Similarly Γίγαντες, Κορύβαντες, etc. But unrecognized ethnica may be concealed in some of the names in -ας which occur only in the grammarians, e.g., Σατύας, Φλεγύας in Herodian (2. 650. 8), where ethnica expressly stated as such are also given in the singular form.

A few words in which ντ-inflection is only sporadic or even doubtful, or which are of doubtful authenticity, are included in the list, but inclosed in parentheses.

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  τραπεζο- Byz.
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-δάμας—

Καρται- SGDI. 5016. 23.

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Ἀλκι-

Καλλι-

κεκραξι- Aristoph.

Πραξι-

Δεξι- IG. 7. 557.

Χερσι-

Ἀντι- SGDI. 3706 VI 20, 3722. 15.

Καρτι-

Ἀμφι-

Ἰφι-

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λαο- Aesch.

Λαο-, Λα-, Λεω-, Λεο-

Θεο-, Θειο-, Θευ-

Κλεο-

Νικο-

Οἰκο- BCH. 1. 346, Ath. Mitt.
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χαλκο- Pind.

Χαλκο- IG. 5. 1. 231.

Φυλο-

Δημο-, Δαμο-

Τιμο- Delphin. in Milet. 138. 69.

Ἑρμο-

Ξενο IG. 11. 4. 587. 2.

τοξο- Aesch.

Ἱππο-

Λαβρο- Mélanges gréco-rom. 1.
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ἀνδρο- Pind., Pliny.

Ἀνδρο-

Θηρο-

ἀργυρο- Plin.

Ἰσο- IG. 12. 7. 83.

λεοντο- Pind.

Ἀριστο-

Αὐτο- SGDI. 1682. 40.

Εὐ-

Εὐθυ-

Πολυ-, Πουλυ-

-δάμας—

Εὐρυ-

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